



Early Journal Content on JSTOR, Free to Anyone in the World

This article is one of nearly 500,000 scholarly works digitized and made freely available to everyone in the world by JSTOR.

Known as the Early Journal Content, this set of works include research articles, news, letters, and other writings published in more than 200 of the oldest leading academic journals. The works date from the mid-seventeenth to the early twentieth centuries.

We encourage people to read and share the Early Journal Content openly and to tell others that this resource exists. People may post this content online or redistribute in any way for non-commercial purposes.

Read more about Early Journal Content at <http://about.jstor.org/participate-jstor/individuals/early-journal-content>.

JSTOR is a digital library of academic journals, books, and primary source objects. JSTOR helps people discover, use, and build upon a wide range of content through a powerful research and teaching platform, and preserves this content for future generations. JSTOR is part of ITHAKA, a not-for-profit organization that also includes Ithaka S+R and Portico. For more information about JSTOR, please contact support@jstor.org.

rent by printing them in compact, classified form before the general vocabulary. The reading lessons—every fifth lesson in the book—draw on a larger vocabulary. Some of the words included in the list of 500, as *calcar*, *cras*, *heri*, *ros*, might well give way to commoner ones; but in each case one can divine the reason for inclusion and acknowledge its force.

I have noted a number of misprints, only one, however, of any importance: on p. 57, in the paradigm, the accusative plural *-is* seems to be marked short.

SUSAN FOWLER

THE BREARLEY SCHOOL
New York City

The Menexenus of Plato. Edited by J. A. SHAWYER. Oxford: Clarendon Press, 1906. Pp. xxxi + 46. \$0.50.

The Euthyphro, Apology and Crito. Edited by F. M. STAWELL. [The Temple Greek and Latin Classics.] New York: G. P. Putnam's Sons, 1906. Pp. xxiii + 168. \$1 net.

The text of the *Menexenus* is taken from Burnet without change. The introduction, which upholds the authenticity of the dialogue and denies that it is a parody, contains an interesting defense of falsification in history, on the ground that an expression of the spirit and feeling of the author is far more important than the literal facts; discusses in detail the inaccuracies of the *Menexenus*, and ends with a clear and forcible summary of the growth of Greek oratory. The commentary is not so harmonious and satisfactory as the introduction. One or two questions introduced among the notes seem to imply a didactic purpose, but much of the annotation is beyond the grasp of young students. The summaries of history (after Bury) are excellent, but a dozen or more of the lexical notes are quite needless, as they are simply abstracts of articles in L. and S. In 237 C the editor has completely misunderstood *ὑποδεξαμένης*, which is not "received" as a nurse, but in the maternal embrace of the grave. Again, in commenting on 240 C he has put "Hyacinthia," where he should have written "Carneia," and in the note on 240 D (p. 12, last line) he has "subj." instead of "opt." The only actual misprints noted are *Demoniucm* (p. xxxi), *ἐντετήκε* and probably *μόλιβδον* in the note on 245 D; but twice (239 B *ἡμύναντο*, 245 D *Ἕλληνες*) his commentary uses a reading different from the text. Moreover, the quotation from Herodotus illustrating 239 B is awkwardly separated from its reference, and under 240 B the citation "Lysias, p. 82" is an absolute mystery. Similarly under 243 E the reference "Xen. *Hist. Gr.* ii. 68" (elsewhere *Hell.*) is quite impossible. Again (238 C), the parallel between *annonna* and *πολιτεία* is far from obvious, unless it be that the meanings of each word are quite varied.

The volume edited by Stawell is the second in the Temple Series, a well-made book of handy size. A fine gem, presenting a full-length figure of Socrates, forms the frontispiece; the introduction gives a convincing statement of the reasons for Socrates' condemnation, and contains the closing chapters of the

Phaedo. The text is taken from Adam, and the very readable translation on the opposite pages is made by the editor, who succeeds in reproducing the spirit of the Greek without slavish adherence to the verbal form. It would have been well to have prefixed summaries of the *Apology* and *Crito* as well as of the *Euthyphro*, and to have shown more definitely that the real keynote of the *Euthyphro* is the fourth definition (12 E.).

BARKER NEWHALL

KENYON COLLEGE

The Agamemnon of Aeschylus. A Revised Text and a Translation by
WILLIAM W. GOODWIN. Boston: Ginn & Co., 1906. Pp.
iv + 147. \$0.75.

The most tangible fruit of the recent Harvard presentation of the *Agamemnon* is doubtless Professor Goodwin's revised text and translation of the play published for the classical department of the university.

In the revision of the text Professor Goodwin has adopted the readings of several difficult and disputed passages defended by him in a contribution to the *Transactions of the American Philological Association* for 1877. The translation faces the text, and both the English and the Greek page present an attractive appearance.

The translation has the true Aeschylean ring—lofty, strong, spirited.

Perhaps no Greek tragedy offers so much opportunity for differences of reading and interpretation as this, and critics might find many places in which to dissent from the views of the reviser and translator. But that the handling of the text is conservative, that the interpretation is eminently sane, and that the diction is fitting, was to be expected from the veteran Hellenist who has given us this fresh proof of his unquenched vitality.

Many happy terms in the phrasing might be cited. Such, e. g., are the following:

Vss. 438 ff.: "Ares the broker who deals in human bodies and holds the scales in the contest of the spear."

Vss. 483 ff.: "The female sex ranges too credulous, quick in resources, but by a speedy death perishes glory which is woman-heralded."

In a few instances I should have chosen a different word: for example, *ἄρα* (131) = "jealousy" rather than "wrath;" *πρὸς ἀνδρός* (12) in the context = "relating to any other man;" *ἀπὸς* (1311) = "breath," "vapor," rather than "blast;" *κύρος* (1228) refers to what we call a "bath-tub" rather than to an "urn." But then translation is so much a matter of feeling, and who can feel just what another feels? In several places where the text is uncertain or corrupt Professor Goodwin attempts no emendation and no translation.

In the Cassandra scene a less judicious hand would have yielded to the temptation to translate the suggested pun in *ἀπόλλων ἐμός* by "my destroyer," or "my Apollyon," as some have it; it is better felt than expressed.

MARTIN L. D'OOGHE

UNIVERSITY OF MICHIGAN